THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."—S. GRELLET.

No. 8, Vol. LXX. Thursday, February 20, 1908. Price One Penny.

CHRIST'S SECOND COMING—EVENTS TO PRECEDE IT.

THERE is a great deal of speculation among members of the different sects concerning the second coming of the Messiah. The Jews, not believing that He has come already, expect Him to come for the first time; but I believe that a great many Christians are of the opinion that when He makes His appearance the second time, He will come in the clouds of heaven, with His holy angels; that His followers who are on earth at the time will be caught up to meet their Lord in the air, then return and, with all the resurrected dead, reign with Him on the earth a thousand years. This is the only coming of which they speak, although the scriptures foretell of several other visitations of the Savior prior to this, His final appearing, and also of many notable events to precede it.

The birth of Christ, His mission among men, His death and resurrection, were clearly predicted by the prophets. All their predictions concerning His first coming were fulfilled to the very letter. They also prophesied of His second appearing, and it is reasonable to believe that their prophecies with respect to this event will be fulfilled in like manner. Let us examine a few of the inspired predictions which have been made concerning the second coming of the Messiah and the signs which were to precede that greatest of all events of the latter days.

The first of these prophecies, to which I wish to call the reader's attention, is that of one of two angels which appeared to the apostles at the time of Christ's ascension into heaven. Addressing these faithful witnesses, the heavenly messenger said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

This prophecy admits of no private interpretation; the angels meant exactly what they said and said what they meant—that as the apostles had seen the Lord ascend into heaven, clothed in a glorified, immortalized, celestial body of flesh and bones, which, however, still bore the print of the nails and the mark of the spear, so He would come in the same manner in which they had seen Him go. With this plain declaration before us, we can form a pretty good idea of what the Savior will be like when He shall come again. He will be just the same as He was in the days of His earthly ministry; He will be clothed in an immortal body of flesh and bones, quickened with spirit; He will be in the form of a man, for man was created in His likeness and image, which is also the express image of His Father.

Now, we are told that as Christ ascended up to heaven, so He would return again. How did the Lord ascend to His Father? In a very quiet, unostentatious manner. He did not send out a proclamation announcing the event; but, taking with Him the eleven, He repaired to the Mount of Olives, where He gave them a few parting instructions, blessed them, and after taking affectionate leave of them, He ascended to heaven. And, according to the words of the angel, He was to return in the same manner in which the apostles had seen Him go; that is, without any demonstration whatever. On one occasion while talking with His disciples concerning His second coming, He gave them to understand that the event would not be attended with any outward display, but that He would come as a thief in the night. This He reiterated at a later date. Speaking by the mouth of His servant John He said, "Behold I come as a thief. Blessed is he that watcheth." (Rev. 16: 15.) We have learned from the foregoing the way in which Christ shall come the second time—like a thief at night, quietly, without observation, and at a time when the inhabitants of the earth would not be expecting Him.

While it is recorded in the scriptures that no one, save the Father, knows the day nor the hour when the Lord will come, nevertheless mention is made of a time when He would come again—at the time of the restitution of all things spoken by the prophets. On this wise prophesied the Apostle Peter: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 20-21.)

For over three-quarters of a century the Latter-day Saints have testified to the world that, in glory beyond the brightness of the sun which was shining in the heavens, the Son of God has come again to earth, at the time appointed, the time of the restoration of all things spoken of by God's holy prophets. He came, not to the world openly, but to one who earnestly sought Him, to Joseph Smith, a poor, humble farmer's son. Burning with a desire to know the truth, to know which of the different churches was the true Church of Christ, that obscure youth, over whose head fourteen summers had passed, repaired early one morning to the woods near his father's home, and there in all the earnestness of his tender heart he besought the Lord to reveal to him which of the churches was the true church, that he might unite himself with it. How could He who had said, "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," close His ears to such a supplication? Where is the father who, if his child were to ask him for bread, would give him a stone? How dare we, then, entertain the thought that He who feeds the young ravens when they cry, and marks the fall of a sparrow, would treat with contempt the earnest, heartfelt pleadings of one of His children, who was seeking for the straight and narrow way that he might walk therein? It were sin to entertain such a thought. He could not turn away from such a one; He did not turn a deaf ear to the prayer of the obscure youth. Addressing the boy, the Savior said, in substance, "Go not after any of them; for they have all gone out of the way; they teach for doctrine the commandments of men; they draw near to me with their lips, while their hearts are far from me; they have a form of Godliness, but they deny the power thereof." He told the boy that the time was at hand for the restoration of the things spoken of by the ancient prophets, among them the everlasting gospel, as prophesied by His servant John. (See Rev. 14: 6-7.) The prophecy thus given on Patmos has been literally fulfilled: the angel which he beheld in vision has come from heaven to earth and revealed to Joseph Smith the Book of Mormon, which contains the everlasting gospel which Christ and His apostles taught to the people on the eastern hemisphere, and that gospel is now being preached in the nations of the earth as a sign that the coming of the Son of man is drawing near.

Let us now examine some other prophecies which were made concerning the second coming of the Messiah. The following is an extract from a prophecy made by Malachi:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he like is a refiner's fire, and like fullers' soap:

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons

of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Malachi 3: 1-4.)

Many people, reading this prophecy superficially, have interpreted it as referring to our Lord's coming in the meridian of time, when a little thought would have shown them that such is not the case. At that time He did not come suddenly to His temple; He was born in a stable and cradled in a manger; nor did He appear like a refiner's fire, and sit as a refiner and purifier of silver; He came as the Babe of Bethlehem; He did not purify the sons of Levi, nor did they offer unto Him an offering in righteousness; in that day the offerings of Judah and Jerusalem were not acceptable to the Lord; He rejected them, left their house desolate unto them, and declared they would not see Him henceforth till they would say, "Blessed is he that cometh in the name of the Lord." The prophecy of Malachi, therefore, did not apply to Christ's first coming, but was made concerning His appearance at another time—when He would suddenly come to His temple. Part of Malachi's prophecy has been fulfilled already—the messenger has come to prepare the way of the Lord—the remaining portion of the inspired prediction will be fulfilled in due time.

Perhaps some may feel inclined to ask, "Who is the messenger of whom the prophet spoke?" He is the same messenger that came to prepare the way for the Savior's first coming, John the Baptist. This Divinely appointed forerunner of the Messiah appeared to Joseph Smith and Oliver Cowdery, on the 15th day of May, 1829, and conferred upon them the Priesthood of Aaron, empowering them to go out and preach, even as he had done, repentance and baptism in water for the remission of sins, that a people may be prepared for the Lord when He shall come. At a little later date the Apostles Peter, James and John visited Joseph Smith and Oliver Cowdery. They conferred upon them the higher or Melchisedek Priesthood, which gave them authority to lay on hands for the gift of the Holy Ghost, and to set up the Church of Christ again upon earth, with apostles and prophets and other inspired officers, that those who erred in judgment might be taught wisdom and the believers in Christ brought to a unity of the faith.

I now call the reader's attention to another prophecy made by Malachi with reference to the second coming of Christ, and to an important event which was to precede the day of His coming. It is as follows:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4: 5-6.)

It is interesting to the Latter-day Saints to read of the fulfill-

ment of this ancient prophecy. In July, 1833, the saints, in compliance with a revelation from the Lord, laid the foundation of a holy temple in Kirtland, Ohio. On the 27th of March, 1836, the sacred structure was completed and dedicated. On the third day of the following month the Lord appeared in vision to His servants Joseph Smith and Oliver Cowdery, as they ministered before Him in the Temple. After that, in fulfillment of the prophecy of Malachi, Elijah the Prophet appeared in vision and committed to Joseph and Oliver the keys of the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers (the work for the dead which is performed in the temples). "By this," said the heavenly messenger, "ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doc. and Cov. Sec. 110.)

On the same occasion Moses, the great leader of ancient Israel, appeared to Joseph Smith and Oliver Cowdery and committed to them the keys of the gathering of Israel from the four corners of the earth, and the leading of the ten tribes from the land of the north. This great event of the latter days—the gathering of scattered Israel—was predicted by almost all of the ancient prophets. Hear the word of the Lord concerning it, as spoken by Jeremiah:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jeremiah 16: 14-15.)

A similar prophecy was made by Isaiah, who said:

"Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." (Isaiah 43: 5-7.)

For many years the gathering of Israel from the nations of the earth has been going on, but instead of the people recognizing in it one of the signs preceding the second coming of Christ, it has been counted a foolish thing and the basest of motives assigned to it.

When the gospel has been preached among all the nations of the Gentiles, and the redeemed of the Lord gathered out from among the wicked, then shall the Lord remember the covenants which He made with His ancient people, the Jews, and His servants will be sent to them. They shall be gathered home to the land of their fathers' inheritance, rebuild their temple and re-establish Jerusalem. Then shall the surrounding nations gather themselves like a cloud and beseige Jerusalem, and succeed in taking one-half of the city. But while they are in the act of destroying Jerusalem,

behold there shall suddenly appear in the heavens the sign of the coming of the Son of man; for a trump shall sound, both long and loud, and the Lord, with all the heavenly hosts, shall decend from heaven with a shout, and the dead in Christ shall come forth from their graves to reign with Him upon the earth for a thousand years. The Lord will descend upon the Mount of Olives and deliver His people out of the hands of their enemies. Then shall the prophecies of Zechariah be fulfilled, when he said:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zechariah 14: 4.)

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zechariah 12: 10.)

"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zechariah 13: 6.)

But what about the ten tribes? The prophecies that have been made respecting them shall likewise be fulfilled. They will come from their hiding place in the north to Zion in America, where they will receive certain blessings of the Priesthood, under the hands of Ephraim, which they could not receive in their own land. They will then repair to Jerusalem, where they will obtain their inheritances according to the promises made to their fathers.

But not only upon the Mount of Olives but also upon Mount Zion will the feet of the blessed Redeemer rest, for thus it is written in the prophets:

"And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." (Isaiah 59: 20.)

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel 3: 15-17.)

When all these things are accomplished, then shall the end come. The earth will be baptized with fire, even as it was baptized with water, and become like a sea of glass, an everlasting, celestial abode for the righteous. There shall be no more death, neither sorrow nor sighing, for all old things shall have passed away and all things shall have become new.

"Then the earth will be as Eden
And we'll know as we are known."

W. A. M.

"MORMONISM" IN WEST HARTLEPOOL.

We have received the following interesting letter from Elder Walter M. Jones concerning the work of the Lord in West Hartlepool:

"Elder Charles H. Brewerton and I are laboring here, and I am pleased to state we are having a goodly measure of success. We have met and conversed with many of the better class of people, also with a number of ministers, and, on the whole, have found them to be fair-minded. We have been invited to several homes, and have been listened to with respectful attention. Many people have evinced interest in our teaching, and we have succeeded in selling some Books of Mormon. Others are reading 'The Articles of Faith,' 'Mr. Durant,' the 'Voice of Warning,' and other literature. We have enjoyed our labors in sowing the gospel seed, and feel that some of it has fallen on good ground and will bear fruit in the future. About three months ago Elder E. A. Walton (my companion at the time) and I were introduced into a society known as St. John's Temperance Reformers. We have attended their meetings occasionally, also some of their concerts, and have been very kindly received. We have had many enquiries concerning our mission and the doctrines of the Church. On Saturday, February 15th last, we attended a meeting in St. John's Church. The chairman invited me to speak, and I accepted the invitation. I treated upon the Word of Wisdom, explaining the reason why the Latter-day Saints abstain from the use of hot drinks, spirituous liquors, and tobacco. I told the people that our bodies are the workmanship of God and that He expects us to take care of them; that we feel it our duty to glorify Him in our bodies as well as in our spirits. We also feel it our duty to keep our bodies clean, so that the Holy Spirit may be able to dwell in them; for He will not dwell in an unclean tabernacle. The remarks were listened to with interest and were warmly applauded. The chairman thanked us and said he would be glad to hear from us again. At the close of the meeting the people shook hands with us and manifested a very friendly feeling. Our meetings are well attended. We expect a good increase in our branch in the near future."

Reflect that it is only the fervent and diligent soul that is prepared for all duty and for all events; that it is greater toil to resist evil habits and violent passions than to sweat at the hardest bodily labor; that he who is not careful to resist and subdue small sins will insensibly fall into greater; and that thou shalt always have joy in the evening if thou hast spent the day well.—Thomas A'Kempis.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 20, 1908.

CHRIST'S CHURCH ONE, NOT MANY.

When the radical differences between the various sects in modern Christendom are cited as evidence that those discordant bodies cannot be reasonably called the Church of Christ, which when organized was one in all things, the argument is offered that there were disputes within the primitive Christian Church, and therefore the present "unhappy controversies" are not proofs against the continuation of Christ's Church on earth. The texts chiefly relied upon in support of this sort of reasoning are Acts 15; I. Cor. 1:10-17; Gal. 2:10-14; I. Philip. 1:15-17; I. Tim. 1:6-7; II. Tim. 2:16-18; Jude 1. But the contexts show the very opposite of that contended for.

It is remarkable that men of learning, versed in the scriptures, venture to take this view of conditions existing, and compare them with those referred to by the apostles in their letters to the saints in their day. In the first place, the differences that arose among the early disciples were spoken of by way of warning against divisions that would cause schisms to arise and wreck the Church. They were deprecated in the strongest terms. They were denounced as heinous offences and contrary to the gospel, and those who indulged in them were pointed out as men to be avoided. And when different views were held as to important matters they were settled by proper authority, as shown in Acts 15.

Paul's fault-finding with Peter was a personal matter, and associated with observance of the Mosaic law, in which it is clear that Paul did the very things of which he accused Peter. The chief apostle, for wisdom's sake, on a certain occasion withdrew from visiting with Gentiles so that he might not offend the Jews. Paul did the very same thing by his own confession, declaring that to the Jews he was as a Jew, to the Greeks a Greek, to the Romans a Roman, and became "all things to all men that he might win some to Christ." More than that: he declared that "if any man be circumcised Christ shall profit him nothing," and then, that he might be favored by the Jews, he took Timothy, who was a Greek, and had him circumcised. (Acts 16:1-3.)

Disputes of the kind mentioned did not divide Peter and Paul or

others that sometimes disagreed with each other, temporarily, so that they started out and attempted to found new sects or establish different forms of religion. Peter when preaching to the Jews and Paul when preaching to the Gentiles proclaimed the same gospel, and brought their converts into the same Church. The persons referred to by the apostles in their epistles were held up to reprobation because of their disputations, and the whole tenor of the teaching of the apostles on these matters was to show that there was but one body of Christ, one Church, one Lord, one faith, one baptism, one hope of their calling. And Paul declared that if even an angel from heaven should preach any other gospel than that which he had preached "let him be accursed." (Gal. 1: 8, 9.)

How can any rational person try to compare the conflicting organizations claiming to be the Church of Christ with that one Church which embraced within itself everything that grew from it and was an essential part of it wherever it extended? The different so-called "Christian" denominations of the present day are separate organisms. While they may see alike in regard to some points of doctrine they are antagonistic in many other respects, and are as distinct from each other as different firms dealing in articles of merchandise. There is no essential unity between them. They are diverse and opposite to each other. Every sect that has been set up since the opening of The Reformation has been a new church at variance with all other churches. The differences between them all are radical. They cannot by any reasonable stretch of language be termed parts of one body. They are as distinct from each other as are the nations of the world or the stars in the heavens. That errors abound among them is evident from their conflicting conditions. The fact that each of them contains some truth argues nothing as to their Divine origin. Paganism and every form of religion and of worship contain some truth; that does not prove that either of them is Divine. The truth, no matter where it is found, on Christian or on heathen ground, came originally from a Divine source, but God is not the Author of error nor of confusion or contention. All that He does is done in order.

The departure from the organization, doctrine, discipline, ordinance, spirit, and power of the Church that Christ and His apostles set up by Divine revelation and the inspiration of the Holy Ghost, which is now seen in modern Christendom is immense and fatal to the notion that the original Christian Church has continued on the earth. None of the modern sects bear any fair resemblance to the Church described in the New Testament, and when they are all taken together the contrast becomes all the more conspicuous and is even startling. The Church of Christ was homogeneous; the modern churches are heterogeneous. The former was one body, every part of it being joined to every other part and all under one head; the latter are many and various, distinct in form, separate in spirit, each with a head of its own when it has any,

and many of them without a head. It is marvelous that sane persons will gravely claim that they are all one church in view of that which is palpable to every person who can see and use his reason.

In order that the unity of the Church of Christ, the purity of its doctrines, the form of its organization and the presence within it of the one spirit—the Holy Ghost—which was its life, might be continued, we are told in the New Testament that Christ gave to the Church apostles, prophets, evangelists, pastors, and teachers, with the gifts of prophecy, wisdom, knowledge, faith, tongues, interpretations, visions, healings, and other manifestations of Divine power. The purpose in view was to bring all the members of the one body in the unity of the faith, to the knowledge of the Son of God. And further, to prevent the very evils that now prevail throughout perverted Christendom; that is, that the saints might not be "tossed to and fro and carried about with every wind of doctrine by the slight of men, and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love might grow up unto Him who is their living head in all things, even Christ Jesus." (I. Cor. 12; Eph. 4: 8-15.)

The absence of these inspired officers of the Church, essential to the very existence and perpetuity of the body, is one of the great causes of the breaking up of the Church into dissolution, and the establishment of the conflicting sects that cause the confusion so prevalent. A controversy is now in progress over what is called "The three orders of the ministry"; namely, bishops, presbyters or priests, and deacons. Episcopacy is declared by some to be non-essential in the church, while others contend for its absolute necessity. Strange it is that this discussion does not extend to the need of the other orders of the ministry so plainly set forth in the New Testament. What about the apostles who were placed at the head of the earthly Church? The prophets, the elders, and other inspired servants of the Lord? They are not even alluded to in the debates of the times, and yet the need of those oracles of the Lord is plainly manifest. Truly the blind are leading the blind and the result is evident!

The Latter-day Saints proclaim to all the world, and just now particularly to so-called Christendom, that there can be no real Christian unity without Divine authority in the Church, and that it may be restored God has spoken from the heavens, and Christ Jesus has manifested Himself and re-established His Church on earth on "the foundation of apostles and prophets, He Himself being the chief cornerstone," the whole edifice a counterpart in every respect of the original Church, built upon the "rock" of present revelation—immediate communication with the Powers on high. Every soul who obeys this one Gospel of salvation by faith, repentance, baptism for the remission of sins, and the reception of the Holy Ghost, becomes a part of the one body of Christ,

no matter where he receives the truth, or what may be his condition and status in life. It is the only real Church of Christ extant. It is organized for the last days and for the last time, preparatory to the coming of the Redeemer in person to reign over all the earth.

Therefore, O ye people, come out of spiritual Babylon, which is modern confusion, and enter into the fold of Christ, and you shall come to the knowledge of the truth, and into communion with the true Shepherd, who will lead you and guide you into the "green pastures and still waters" on the one way to eternal life. Therein are peace, union, light, truth, certainty, and everlasting salvation.

C. W. P.

AN ESSAY ON LOVE.

THIS is a subject interesting to all, old and young, rich and poor. Many books have been written, and many songs sung having love for their theme. Much has been said concerning it, and yet I do not think we really understand it. It is a small word, containing only four letters, but it seems to me that to us in our present condition it is unfathomable. George Herbert writes concerning it:

"Love led by faith, and fed by hope is able
To travel through the world's wide wilderness,
And burdens, seeming most intolerable
Both to take up, and bear with cheerfulness
To do or suffer what appears in sight
Extremely heavy—love will make most light.
Love doth unite, and knit; both makes and keeps
Things one together which were otherwise,
Or would be both diverse and distant—deep
High, long, and broad, or whatsoever size
Eternity is of, or happiness
Love comprehends it all—be't more or less."

Jesus said, "A new commandment I give unto you, that ye love one another." The love nature is in us all, because love is of God, and we are His children. In some people, however, it seems to be latent. Love expressed attracts to itself love from others; the intensity of it depends upon the closeness of soul relation. John says, "Beloved, let us love one another, for love is of God, for every one that loveth is born of God, and knoweth God. In this was manifested the love of God towards us because that God sent His only begotten Son into the world that we might live through Him." Love is purely unselfish. Anything opposed to that is counterfeit. I will give an instance of love expressed. Two little street arabs, both very hungry, were playing in a London slum. One found an apple which must have fallen from a coster-monger's barrow, and rolled into the gutter. With a cry of delight he showed it to his companion. It was, indeed, a dainty morsel for the poor, hungry boy, but before tasting himself he handed it to his little friend, who eagerly bit a piece and gave it back to the

boy; but instead of satisfying his own hunger he pushed it back again, saying as he did so, "Bite bigger, Billy."

Was it not purely unselfish when God gave His Son to suffer and die for us? Do we believe in the fatherhood of God and the brotherhood of man? If so, we must necessarily recognize the whole world as one family, a separated family, truly, but do not longings sometimes arise within us for a re-union of the separated parts of the whole?

I see in the future a condition where soul mingles with soul, where each strives to make the other happy, and finds his own happiness enhanced by so doing, where the people do not seek after love and friends, but where these things come to them as their right, in accordance with the laws that govern such conditions. The more love we give to others the more it increases. Envy, hatred, malice, and all kindred evils cannot live in such an environment. There is no room for jealousy where true love is. Love thinketh no evil, beareth all things, hopeth all things, believeth all things, endureth all things. It never fails. It is the greatest thing in the world. "Love is too precious to be named save with a reverence deep and high. If we love God we shall show it by keeping His commandments. If we love God we shall love our brother, and so our love must extend to all the world, as God's love does, for "He sendeth His rain on the just and on the unjust, He maketh His sun to rise on the evil and on the good."

Every Latter-day Saint should have this love; it would make all strife impossible; we would have peace and joy in our midst, and God would pour down upon us the blessings of heaven. Selfishness brings pain; love brings joy. Let us cultivate the love nature within us; if we do we shall soon feel the great family ties making themselves manifest; we shall feel that our hearts are drawn out to all the world in a great desire to help them, and that will eventually lead to action, which is love expressed. We have yet to learn how to live according to God's plan. We are just, as it were, learning the alphabet of life. If we would be apt scholars we must heed what we are taught, and practise it daily. Practice it in our home life, in our church relations, and in all the world wherever we are placed. Pure love will make us pleased when others are placed above us. We have an instance of this in Jonathan. He was heir apparent to the throne, and yet he was delighted at the prospect of David being king instead of him. Look at the love of Christ expressed in His prayer for His murderers, "Father, forgive them, for they know not what they do." In our dealings with our brothers and sisters let us try to imitate His example and deal gently with the erring one. Love knows no sacrifice. It serves its object and asks for nothing in return. A gentleman once bought a slave and then set him free. The poor slave would not leave him; he said, "Massa, me serve you to the

end." We cannot separate the two words, love, serve. We cannot love without serving, and it is our pleasure to do so. "Self" is our greatest enemy, which needs taking in hand and bringing into subjection. Until that is done, love cannot grow. Let us cultivate love. To do this we must take trouble and persevere. It is worth it, and if we mean to gain an exaltation in the kingdom of God we must do it, for "Pure life is love, and love is heaven."—MARY E. SANDERS.

FROM THE MISSION FIELD.

District Meeting at Barnsley.—In the evening of February 16th, 1908, a district meeting of the Higham branch convened at 6:30 p.m. in the Arcade Hall, Barnsley. Saints and investigators, numbering in all ninety-five, listened attentively to spirited addresses. Elder Richard Jefferies spoke briefly upon the first principles of the gospel. The restoration of the gospel and the necessity for revelation in this age, as well as in former days, were explained by Elder T. Edgar Beard. He was followed by Elder Heber C. Mansfield, who showed that a departure from the gospel had taken place, and that, according to the word of God, the gospel would be restored in the last days. During the service the choir, assisted by Mr. Fred Peak, rendered the anthem, "Daughter of Zion."

Arrivals.—The following missionaries arrived for the European mission, February 17th, 1908, per s.s. *Canada*: Joseph Y. Card, Cardston, Canada; Brigham S. Young, Raymond, Canada; Thomas L. Peterson, Lehi; James E. Works, Manti; Joseph M. Ogden, Richfield; Thomas L. Hatch, Brandt, Canada; George H. Monson, Goshen; Frederich H. Chambers, Franklin H. Rolapp, Ogden; Moses D. Watterson, Logan; Richard Hemsley, Jr., Plano, Idaho; James O. Petterson, Shelley, Idaho; John H. Berg, Basalt, Idaho; Ingwat G. Henricksen, Parker, Idaho; Lester L. Hansen, Brigham City; Irel J. Gudmunsen, George L. Stanger, Iona, Idaho; Nathaniel T. Shepherd, Claude A. Woolley, Salt Lake City; Joseph Kunz, Bates, Idaho; Edmund W. Carbine, La Grande, Oregon; Adolph Merz, Mount Pleasant; Vincent Lawson, John L. Tripp, Murray; Henry L. Steed, Sarah Jane L. Steed, Corinne.

Appointments.—The Elders who arrived for the British mission, February 17th, 1908, have been appointed to labor in the following conferences: Joseph Y. Card, Liverpool; Richard Hemsley, Jr., Norwich; Thomas L. Peterson, Joseph M. Ogden, Birmingham; James E. Works, Nottingham; Thomas L. Hatch, Irish; George H. Monson, Scottish; Frederich H. Chambers, Moses D. Watterson, Brigham S. Young, Leeds.

Special Meeting in Stockport.—Elder Jesse W. Owens writes: "On Sunday evening last a special meeting of saints and investigators was held in the Latter-day Saints' meeting hall, Stockport. President J. C. Olsen, of the Manchester conference, Elder William A. Morton, of the Liverpool office, and Elders Jesse W. Owens and Alma Revoir were in attendance. The hall was well filled with an attentive and appreciative audience. President Olsen and Elder Morton addressed the assembly. The Spirit of the Lord was upon them, and they held the audience in almost breathless silence while they expounded the glorious principles of the restored gospel and testified to the marvelous work which the Lord has accomplished through the instrumentality of the Prophet Joseph Smith. We feel certain that much good will result from this spirited meeting."

Baptisms.—We are pleased to report that ten additional members were added to the Liverpool conference on the 12th inst. On that date a baptismal service was held in the Turkish Baths, Springfield Road, Blackpool, when ten converts received the ordinance of baptism at the hands of Elder George W. Moss. Nine of them belong to Blackpool branch and one to Preston branch.

A baptismal service was held at the Bury Public Baths on Wednesday evening, February 12th, 1908. President John C. Olsen explained to about thirty saints and investigators who had assembled to witness the ceremony the absolute necessity of complying with the ordinance of baptism. He also spoke of the danger of procrastination. Four members were then added to the Bury branch of the Manchester conference, Elders Samuel L. Mills and Smith Hodge officiating. Confirmations took place at the water's edge.

A baptismal service was held in the Corporation Baths, Barnsley, February 16th, 1908. There were more than one hundred persons present, one-third of whom were friends and investigators. After singing and prayer, the first principles and ordinances of the gospel, particularly the ordinance of baptism, were briefly explained by Elders Heber C. Mansfield and John J. Hendry, after which seven persons were added to the Church, Elder T. Edgar Beard officiating. They were confirmed at the evening meeting.

On February 15th, 1908, a baptismal service was held at the Feversham Street School Baths, Bradford, when twenty-one converts accepted the ordinance at the hands of Elders H. K. Bytheway, David L. Kerr, and C. E. Erickson. Over two hundred people assembled to witness the ceremony. Elder T. E. Towler spoke briefly upon the doctrine of water baptism, showing clearly that it is part of the gospel plan, and that all who receive it should walk before the Lord in newness of life. The order and solemnity of the occasion were very impressive. After the baptism an adjournment was taken to the Latter-day Saints' meeting room, 49

Westgate New Hall, where the ordinance of confirmation was administered to the new converts. The hall was well filled, about three hundred being present. An hour was spent in testimony bearing. Not a minute was lost. Many a moistened eye was noticed, even among those attending a Latter-day Saint gathering for the first time. The Spirit of God was manifest in great power. The saints arose in humility and bore testimony of the joy, contentment, and light that had come to them by accepting the gospel.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson IV.—The Atonement and Salvation.

Text: We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel. (Articles of Faith, 3.)

General reference: The Articles of Faith, Lecture IV., p. 76.

I. The Atonement.

1. Meaning of the word atonement. (See Articles of Faith, pp. 76-77.)

II. Nature of the atonement.

1. The atonement wrought by Jesus Christ a necessary sequence of the transgression of Adam. (Articles of Faith, pp. 77-78.)
2. What the atonement of Christ accomplished. (Articles of Faith, pp. 78-79.)

III. The atonement a vicarious sacrifice.

1. The sacred writings of ancient times, the words of modern prophets, the traditions of mankind, the rites of sacrifice, and even the sacrileges of heathen idolatries, involve the idea of vicarious atonement. The scapegoat (Lev. 26: 20-22); the altar victim of ancient Israel (Lev. 4); sacrifice rendered by Adam (Pearl of Great Price: Moses 5: 6-8).

IV. Sacrifices prescribed by the Mosaic law.

1. Blood and bloodless. (Articles of Faith, p. 80.) Christ's right to be the Redeemer of mankind (same reference). Something of the Savior's agony (Doc. and Cov. 19: 16-19).

V. Christ s sacrifice was voluntary and love-inspired.

1. Christ gave His life willingly and voluntarily for the redemption of mankind (John 10: 17-18; 5: 26-27; Matt. 26: 53-54).
2. The motive which sustained Christ through all the scenes of His mission. (a) The desire to do His Father's will and to accomplish the salvation of man. (b) His love for humanity (Articles of Faith, pp. 82-83).

LIFE'S RESTLESS SEA.

Over the sea, life's restless sea,
The silent waves are bearing me,
Where is stillness and such calm
That nought affrights, no fears alarm;
Where not a shadow will avail,
To warn me of approaching gale,
My Savior, in that quiet hour
Will shield me from destruction's power.

Over the sea, life's restless sea,
The boist'rous waves are bearing me.
My bark is frail and I am lone,
And all before me is unknown.
Though mist of darkness be around,
Though many dangers may abound,
Yet He who walked upon the sea
Will still protect and comfort me.

Over the sea, life's restless sea,
The angry waves are bearing me.
Though storms may rage and waters roar,
And I am far away from shore,
I have no fear, whate'er betide,
With Christ my Pilot as my Guide.
'Twas He who bade the storm be still,
And He provides for every ill.

Over the sea, life's restless sea,
The waves are swiftly bearing me.
They bear me far and farther o'er
And break on that celestial shore
There in that blissful land, and blest,
That haven of eternal rest,
I'll anchor where all storms are past,
And see my Pilot's face at last.

O. P. McRoberts.

DIED.

Fleming.—At Rotherham, Yorkshire, February 7th, 1908, Sister Sarah Ann Fleming. She was born at Barton, Lincolnshire, January 15th 1835.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.